# Antiethics/Black Nationalism

**Link – medical apartheid**

#### A: Link- The affirmative denies the history of medical instituitons in the context of black bodies yet trusts that the same medicine institution will ever do anything just.

**Harriet A. Washington 1 writes:**

Medical Apartheid- The Dark History of Medical Experimentation on Black Americans from Colonial Times to the Present/Anchor Books/ A Divison of Random House, Inc./ New York 20**06**

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**The experimental exploitation of African Americans is not an issue of the last decade or even the past few decades. Dangerous, involuntary, and nontheraputeic experimentation upon African Americans has been practiced widely and documented extensively at least since the eighteenth century.** Southern medicine of the eighteenth and early nineteenth centuries was harsh, ineffective, and experimental by nature. **Physician’s memoirs medical journals**, and planters’ records all reveal that **enslaved black Americans bore the worst abuses** of these crudely empirical practices, which countenanced a hazardous degree of ad hoc experimentation in medications, dosages, **and even spontaneous surgical experiments in the daily practice among slaves. [… ]Before the early-twentieth-century** rise of the U.S hospital movement, **physicians and scientists conducted medical research in slave quarters, backyard shacks they designated as “slave hospitals,**” and clinic wards. No organized bodies coordinated coherent research plans, and some “research” was utterly spontaneous and unrecorded. **Physicians’ recollections, medical journals**, and institutional **records limn a pattern of abusing African Americans that was supported by custom and sometimes by law**. These accounts could be astonishingly frank because the authors were writing only for the eyes of other physicians- white males of their own class- who attended hospital wards and read medical journals. **Moreover, African Americans were without legal protection and thus unable to hamper physicians’ activities.** As a result, **early medical records routinely identified African Americans as experimental subjects**, especially in the slaveholding states. **Half the original articles in the 1836 Southern Medical and Surgical Journal dealt with experiments performed upon blacks.**

#### B-Impact [2] - And this abstraction allows us to assume racist entities will somehow act justly rather than looking to how they have historically acted. Tommy Curry writes: Curry, Tommy J. [doctor in Associate Professor of Philosophy, Affiliated Professor of Africana Studies, Texas A & M University] In the Fiat of Dreams: The Delusional Allure of Hope, the Reality of Anti-Black Violence and the Demands of the Anti-Ethical. 2013. SPHS//SS

**Traditionally we have taken ethics to be**, as Henry Sidgwick’s claims, "**any rational procedure by which we determine what individual human beings 'ought'—or what is right for them**—or to seek to realize by voluntary action.”vii **This rational procedure is** however **at** **odds with the empirical reality the ethical deliberation must concern itself with.** To argue**,** as is often done, that the government, its citizens, or white people should act justly, assumes that the possibility of how they could act defines their moral disposition. If a white person could possibly not be racist, it does not mean that the possibility of not being racist, can be taken to mean that they are not racist. **In ethical deliberations dealing with the problem of racism, it is common practice to attribute to historically racist institutions, and individuals universal moral qualities that have yet to be demonstrated. This abstraction from reality is what frames our ethical norms** **and allows us to maintain**, despite history or evidence, **that racist entities will act justly given the choice.** Under such complexities, **the only ethical deliberation concerning racism must be anti-ethical, or a judgment refusing to write morality onto immoral entities.**

#### C: Alternative- we should be reject the affirmatives ethical stance and become Antiethical. [Curry] Curry, Tommy J. [doctor in Associate Professor of Philosophy, Affiliated Professor of Africana Studies, Texas A & M University] In the Fiat of Dreams: The Delusional Allure of Hope, the Reality of Anti-Black Violence and the Demands of the Anti-Ethical. 2013.

**Anti-ethics; the call to demystify the present concept of man as illusion, as delusion, and as stratagem, is the axiomatic rupture of white existence and the multiple global oppressions** like capitalism, militarism, genocide, and globalization, **that formed the evaluative nexus which allows whites to claim they are the civilized guardians of the world’s darker races. It is the rejection of white virtue,** the white’s axiomatic claim to humanity that allows the Black, the darker world to sow the seeds of consciousness towards liberation from oppression. **When white (in)humanity is no longer an obstacle** weighed against the means for liberation from racism**, the oppressed are free to overthrow the principles that suggest their paths to liberation are** immoral and hence **not possible.** To accept the oppressor as is, the white made manifest in empire, is to transform white western (hu)man from semi-deitous sovereign citizen to contingent, mortal, and un-otherable. Exposing the inhumanity of white humanity is the destruction/refusal of the disciplinary imperative for liberal reformism and dialogue as well as a rejection of the social conventions that dictate speaking as if this white person, the white person and her white people before you are in fact not racist white people, but tolerable—not like the racist white people abstracted from reality, but really spoken of in conversations about racism. The revelatory call, the coercively silenced but intuitive yearning to describe the actual reality set before Black people in an anti-Black society, is to simply say there is no negotiating the boundaries of anti-Blackness or the horizons of white supremacy. Racism, the debasement of melaninated bodies and nigger-souls, is totalizing.

#### The role of the ballot is to vote for the debater who provides the best methodology to liberate for the oppressed.

#### Counter plan Text: The United States should recognize that white and only white Adolescents ought to have the right to make autonomous medical choices in the cases of depression, anxiety, bipolar disorder, or other mental illnesses that medication/counseling can alleviate. To clarify, the plan is not just about medication—it is also about being able to make autonomous decisions for therapy and counseling in places such as hospitals and schools.

#### Inherency- [Price] The status quo continues to oppress black people but feeds us with hope as an attempt to reinvigorate our faith in the dream of America in order to condemn us to death. This is the election of President Obama. Melanye Price writes:

#### [PRICE Asst. Prof of Government @ Wesleyan University 2k9Dr. Melanye T.-; DREAMING BLACKNESS: Black Nationalism and African American Public Opinion; p.162-164]

On the eve of the third anniversary of Hurricane Katrina, Barack Obama, the presumptive Democratic nominee for president of the United States, took the stage for his official nomination at the Democratic National Convention in Denver. **The inability of the federal government to help stranded black citizens in New Orleans after Hurricane Katrina led many blacks to question the gains made in the previous decades.** To a large extent, **the Katrina event and Obama’s nomination and ultimate victory embody the paradox of blacks’ relationship to the United States. Three years after a particularly low moment for** the nation, and especially for **African Americans, blacks were buoyed by the election of the first black president. These** events **demonstrate the push and pull factors that reinforce blacks’ bond to America** and underscore the fragility of that bond. These stark examples **are** also **necessary to create space for Black Nationalism to take hold** because **they highlight the instability of blacks’ access to full citizenship rights.** There is actually no need to position Hurricane Katrina and Obama’s victory as presenting oppositional political cues for black Americans. Indeed, Obama’s candidacy, especially during the primary season, provided enough evidence of the conflict African Americans experience. During this process the black community was portrayed as both complex and monolithic, black candidates were both patriots and subversives, black votes were both worthy of courting and disregard, and blackness was both American and other. **The best path to African American political empowerment continues to present a puzzle for individuals in the African American community and for America** writ large.

#### The overtly racist nature of the plan is key to promoting a Black Nationalist agenda. Price 2:

**In the current political climate,** where overt **racial hostility is publicly denounced** by even the most racially conservative sources **and** more **subtle attempts at retreat from civil rights gains endure,** the space for **the resurgence of Black Nationalism is both fertile and fragile.** It is fertile **because,** as this research indicates, **there is a high level of distrust** and dissatisfaction **with current conditions for blacks**. Many feel blacks should have progressed much further in the forty years since the height of the Civil Rights Movement**.** Additionally, as the focus of the federal government and federal dollars shifts from domestic policy to international concerns and war, those social programs that were created as remedies to racially biased policies and practicesare more likely to come under attack which is likely to further distance blacks from the federal government.It is simultaneously fragile because characteristics and **conditions that foster intraracial ties between blacks seem to be weaker than in previous iterations of Black Nationalists prominence.** To be sure, **blacks still see their fate as tied to that of other blacks, but they are engaging in high degrees of black blame that lead to conditional rather than unwavering support for community empowerment efforts. As the gap between the black poor and the black middle class continues to widen, the ability to opt out** (albeit on a limited basis)**of the black community is more attainable than ever before. In the absence of overt** residential **segregation and** other **policies that reinforce blacks’ communal solidarity, some blacks** may simply choose to **withdraw entirely from the African American community. Unlike in the past, when the only** avenue of **retreat from racial hostility was** further **cloistering oneself in the black community,** in the face of increased racial hostility and absent overtly racist policies, **blacks now have more options in terms of racial coping strategies**. This seems especially true among those who most vehemently reject Black Nationalism and are also more likely to frame policies around individual .

#### Solvency: The cognitive liberation from faith in the American social structure and a move towards Black Nationalism is the only hope for Black people to survive and create an independent power base. THIS DOES NOT MEAN GET UP AND LIVE. Rather, we will create community based institutions and look out for ourselves and each other, away from the dominant politics of whiteness. Price 3:

Relying on historical racial conflict and hostility, as well as a desire to reconnect to African cultural origins, **Black Nationalists have called for various levels of withdrawal from the American political system.** Black Zionism represents the most extreme form of Black Nationalism, and its proponents have rarely been able to muster the support necessary to amass and sustain an emigration movement. **More popular**, instead, **have been** more **reserved forms of Black Nationalism that endeavor to protect and maintain African American culture, institutions, and traditions separate and apart from others.** The latter type of Black Nationalism is demonstrated most among participants here. **For Black Nationalists, their African American identity is central to how they define themselves.** Identity transformation is a crucial mobilizing element of Black Nationalism, accomplished largely by strengthening connection to individuals, cultural traditions, and struggles throughout the African Diaspora.Keesha, a civil servant and natural hair salon owner who has worked, resided, and raised her children entirely in the center city, summarized these essential beliefs in her discussion about why she agrees with Malcolm X: Well you know if we read the books that Malcolm told us to…wealways talk about what we can’t do.What we are not able to do, wehave not analyzed why we are there mentally and how do we break thatmental slavery…um…the fact that when you go over to Africa, notin the colonized areas because you know they are just as confused asthe black folks over here but in the rural areas…people eat out of thesame plates, people see each other as one.If you’re hurting, I’m hurting.If you don’t have, I don’t have.If you have, I have.So I feel good whenyou get because that means I got, and I feel bad when you don’t havebecause that means I don’t have.So I’m saying that being kidnapped andthen being raped of our identity, and like Paula said you ain’t going toget it back in thirty years, but to be able to identify that I don’t trustpeople and why don’t I trust people and work on that because the onlyway you’re going to get through it is-it’s almost like having a phobia,you have to expose yourself to it-and say, okay, I’m going to trust Jerriand Paula and Adrienne, and somebody’s going to let me down, but it’sokay.That’s where we’re human.But the point is-are we looking out forthegroup?We’ve been so Europeanized that it’s me and I.And we forgotabout you and us.Keesha’s sentiments encompass many characteristics of Black Nationalism.For instance, she demonstrates a social outlook that emphasizes the importance of taking care of the collective. **Community empowerment and progress are central to the beliefs of Black Nationalists, who look inward for resources to address the needs of the community**. The ability of blacks to rely on community resources **and** the belief in **black interdependence is realized through frequent interactions and transactions with black businesses, community centers, and other organizations.** Reflecting on this need to preserve community, Paula referred to a time when this type of community–based living was the norm:PAULA:There was a time in school when we were on our own and our teachers were black…then when we weren’t subjected to [negative treatmentand stereotypes by white teachers] even though we were still being taughtthe dominant culture because for you to survive that’s the culture you hadtolive.You had to have two personalities…JANELLE:It’s called by W.E.B. DuBois duality.PAULA:Duality…you had to have it.Paula and Keesha also point to another component of Black Nationalism-the recognition that there are important differences between the way blacks and whites think and interact with each other and within theirown cultural groups.Part of this seems to be the belief that **African Americans have to undergo a cognitive liberation** process **in which they eschew white American norms and values.** Social movement scholars Frances Fox Piven and Richard A. Cloward (1979) and Dough McAdam (1982), define cognitive liberation as a multistage process in which individuals **relinquish their faith in the “legitimacy” of the current system, understand their current situation is changeable, initiate demands, and believe they are capable of changing the system through their own strategic actions.** For Black Nationalists, cognitive liberation is similar in the sense that ideological adherents recognize the illegitimacy of the American political system; however,instead of making demands and asserting rights in that system, they choose to withdraw and effect change by creating a new system.RecallKeesha’s earlier assertion that black Americans need to relinquish those beliefs and behaviors that are “Europeanized”-read white.The desire to alter ingrained views that are biased toward the dominant is a unique feature of Black Nationalist ideology.Other ideological groups discuss the best tactics for maneuvering within the current system that for various reasons fails to live up to its stated goals. The focus on their African American identity and history, when added to the obligation to work for group empowerment, leads Black Nationalists to engage in the cognitive liberation process. Having gone through the process,Black Nationalists participants begin to define problems within the African American community quite differently from other participants. They see many of the problems in the black community as evidence of inequality and bias within the American political system. The government and its actors use institutional rules and norms to prevent black progress. Further, other institutions that shape American life, like schools, businesses, media outlets, and banks, form a constellation of rules and norms that render black success more difficult on multiple fronts.The attribution of blame and its political implications will be discussed more thoroughly in the next chapter, but it should be noted that how individual participants attributed blame was often connected with the way in which they viewed whites’ motives. As expected, Black Nationalists exhibit less trust in government and are more supportive of withdrawalfrom the American political and social “game.”In the focus group discussions, participants were also more likely to employ testimonials of direct racist experiences to reinforce their arguments.For instance, Leslie offered:I feel like I’ve already lived in an all-black America.

#### Net Benefit: INSTITUTIONAL RACISM IS ONLY RESOLVED BY BLACK INSTITUTIONS

A SERIOUS problem inherent with Black people is our INABILITY to support INSTITUTIONS. The white race is NOT faced with this problem and faces no threat of SOCIAL REVOLUTION, whites have institutions and Blacks have charismatic leaders. Blacks are ENSLAVED simply because ALL our life sustaining institutions are CONTROLLED by europeans. Blacks who are SERIOUS about controlling their own destiny MUST address this problem.

**DR. WRIGHT Clinical Psychologist 1984**

Bobby-Director of the Garfield Park Comprehensive Community Health Center in Chicago (a Mental Health Center); *The Psychopathic Racial Personality: and other essays*; p. 27-28

**One of the most serious problems, germane *only* to Black people and our independent institutions is our inability to support and reinforce the ideals, goals, and objectives of the institutions. The White race is not faced with this problem since it has long recognized that institutions protect and sustain the appropriate direction for the destiny of its people.** Parenthetically, **this is one of the reasons that this country, since its inception** (including the Civil War), **has never been anywhere close to a social revolution. In order for a revolution to occur, institutions, not people, must be in conflict.** On the question of race, even during the Civil War, Northern and Southern White institutions were in harmony on the question of Black Liberation. For those who want to argue the point, **Blacks are still enslaved today for the very simple reason that all of our life-sustaining institutions are controlled by Europeans.** *That is slavery, not oppression.* It seems as though Black independent educators have taken the position that they can present ideas and modes of appropriate behavior for the Black child and parents to inculcate which are inconsistent with European institutional ideas, and yet provide no methods of reinforcing their ideas other than faith. Usually this **faith is placed in charismatic leaders and many of them act as if Europeans and other institutions do not even exist. So once again,** even after the lessons of the 1960’s, educators in Black independent schools are ignoring the fact that **the White race has institutions and we have charismatic leaders.** When I speak of institutions, the discussion is more concerned with consistent patterns of behavior and conditional thought processes than with buildings or anything of a material nature. **Blacks who are serious about controlling their own destiny must address this problem; the charismatic, clannish, cultist behavior of present-day Black independent institutions and Black leaders will not lead to its resolution. Black institutions,** such as Garfield Park Comprehensive Community Mental Health Center, **have the responsibility to undertake this challenge.**

**The fundamental question you have to ask yourself at the end of the round is that by voting aff, you are voting for an advocacy that only further subjugates antiblack violence by allowing blacks to have some faith within the system. The CP is the only advocacy that allows there to be movement in which we finally understand that there is blatant racism and that there has to be move from the institution like the government that will always just give black people the fake hope of change.**

## Case

#### Turn. INTEGRATION ULTIMATELY FAILS THE INTEREST OF THE MASSES OF BLACK PEOPLE. There is NO evidence of integration WITHOUT whites attempting to OPPRESS and EXTERMINATE Blacks.

**DR. WRIGHT Clinical Psychologist 1984**

Bobby-Director of the Garfield Park Comprehensive Community Health Center in Chicago (a Mental Health Center); *The Psychopathic Racial Personality: and other essays*; p. 11-12

Again, the question of “what to do?” **There is no evidence that the Black and White races can live in close proximity to each other in peace without whites attempting to oppress and exterminate the Blacks.** In fact, there is overwhelming evidence that even White ethnic groups cannot live together, e.g., Irish and English, Greeks and Turks, Arabs and Jews, etc. **Behavioral scientists generally agree that there is no known cure for the psychopath.** In fact, it is a widely held belief that the only successful treatment for the psychopath is incarceration, radical psycho-surgery, or death. Therefore, since Blacks are at war with psychopaths, violence is the only way. Brother Lerone Bennett (1972) proposed in his brilliant essay entitled “Time, Space and Revolution” that “it is hard to tell time by revolutionary clocks.” Likewise**, it is difficult to tell directions by a revolutionary compass. Unfamiliarity with the terrain and the instrument has disoriented Blacks and the result is various inadequate and dangerous behavioral patterns. Some have become catatonic and do not move at all but wait for divine intervention, while others place their faith and energies in charismatic guides who are just as lost as their followers.** These blacks seem to ignore Brother Bennett’s depressingly truthful warning that “history does not forgive those who lose their way.”  **Still others fantasize that Blacks have reached their destination and attempt to act accordingly—as free men. Some persevere and pursue old beaten paths that invariably lead back to the starting point. But there are others whose minds have moved past the psychopath’s imposed boundaries and they have begun to blaze new paths toward Blacks’ rendezvous with destiny.** So it was with Chaka in the 1700s, Dessalines in the 1800s, Martin R. Delany in 1852, Henry Turner in 1880, Marcus Garvey in the 1920s, Malcolm X and H. Rap Brown in the 1960s, and chancellor Williams in the 1970s. The answer to Blacks’ problems can be found in the works and lives of these Black heroes. They all looked at the matador or psychopath for what he was and is and moved against him.

Rodriguez

**A devastating racial logic remains at play in the moment of a post-civil rights" Black presidency. By now we**should be able to**agree on**at least one political-intellectual premise in our continual assessment of**Barack Obama 's significance as a national executive, global (Black/multiracial) political figure and iconic symbol of liberal American optimism: the way in which his ascent amplifies and affirms the national mythology of racial progress** 1 **in the** US **multiculturalist age has fundamentally undermined both the common sense credibility and critical political traction of existing scholarly-activist languages of racism, antiracism, white supremacy, and institutionalized racial dominance. If the work of building a robust public conversation around the systemic, historically rooted structures of state and state-sanctioned racism seemed extraordinarily difficult before 2008, it now seems virtually impossible in the shadow of the desegregated Oval Office.The central argument** of what follows **is this: the discourse of national racial vindication that animates Obama's ascendance can and must be radically opposed with creative socio-historical narrations.** These narrationsmust attempt **to explain how and why systems of racial dominance and state condoned, state-sanctioned racist violence remain central to the shaping of our present tense**. I approach this problematic by examining how **the particular social logics of racial chattel slavery cannot be historically compartmentalized and temporally isolated into a discrete '"past," because they are genocidal in their structuring and are thus central to the constitution of** our **existing** social and cultural systems. In part because slavery is often *not* explicitly framed, analyzed, and theorized as a unique chapter among the**multiple global stories of racial genocide,** I contend that**the apparatus of the North American racial chattel institution must be theorized in its present tense articulations because its logics of power, domination, and violence have never** really**left us.**While this core argument requires significantly more elaboration than I am allowed here, my intent is to offer **the** initial outlines of a descriptive, historical, and **theoretical framework that clarifies the political stakes and contexts of** thinking radical1y, racially, and historically in **the current moment.** This essay is organized into five short sections, which present some preliminary components of such a framing.

#### Obama being president is MORE reason the aff will work. Extend Price 2. We need an OVERTLY racist policy that will cause an existential crisis amongst blacks of all classes and social locations. He is the symbol, he is the MAN. There is nothing more overt than the first black president deliberately hunting black people. He is the symbol, he is the MAN.